February 24, 1921.

Rev. David Waggoner,

Juneau, Alaska.

My dear Brother:-

Will you kindly give me an extract from the Minutes of the Presbytery showing the action of the Presbytery in transferring Edward Marsden from Ketchikan to Metlakatla, and also, his appointment by the Presbytery to do some particular work in Metlakatla.

If there should have been no such action taken by the Presbytery, will you kindly send this note to Mr. Bruce for I assume that if the Presbytery did not act directly the Home Mission Committee took some action. I would be under obligation to either of you for full information as to the transfer, and also, the particular work to which Mr.Marsden was assigned. Kindly favor me with a prompt reply if convenient.

And with best wishes, I am,

Cordially yours,

JD/I.

March 17, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

Dr. B. L. Myers was in the office again a few weeks ago when I was in Cuba and Dr. Dixon has left me the enclosed memorandum of his conversation. You will notice that in paragraph (e) he suggests a form of arbitration to settle the difficulty. The Board urges the Presbytery very earnestly to accept this, and I am so writing Dr. Myers. Will you please take it up at the next meeting of your Presbytery and urge the importance of coming to some solution of the difficulty there, which will leave but one church on the Island? We are getting some criticism already from the Pacific Coast about pushing in there when there was another church on the ground. Of course the criticism is unjust so far as the Board is concerned for our advice all along has been not to organize at least until the way was seen through the Duncan tangle. Dr. Myers says that the will has now been probated without contest, which makes it obligatory on the trustees to maintain a church in Metlakatla. Dr. Myers says, however, that if the Indians will all unite in one church, no matter what it is, the trustees of the estate will support it.

I am sorry you did not find a physician to go to Point Barrow. We have also failed here up to this time, although we have a very good nurse, deeply religious in spirit and anxious to do mission work. She is forty-two years of age and declares herself matrimony-proof. If you are not able to find a physician to go to Point Barrow I see no other recourse but to send Dr. Greist. It will be up to us then to secure somebody to go to Wales, though not necessarily a physician.

Very sincerely yours,

JAM:ES

APR 6 - 1921 4/6/21

HOME MISSION COMMITTEE
AND
VACANCY AND SUPPLY

REV. GEORGE G. BRUCE D. D., CH., JUNEAU, ALASKA
REV. E. L. WINTERBERGER, HAINES, ALASKA
REV. DAVID WAGGONER, JUNEAU, ALASKA

PRESBYTERY
OF ALASKA

REV. DAVID WAGGONER,
JUNEAU, ALASKA
STATED CLERK AND TREASURER

REV. JAMES H. CONDIT, D. D.
GENERAL MISSIONARY
JUNEAU, ALASKA

Juneau, Alaska,
March 24, 1921.

Rev.John Dixon,D.D.,
156 Fifth Avenue, New York.
Dear Dr.Dixon:

Your recent letter asking for " Extracts from the Minutes of Presbytery showing the action of Presbytery in transferring Edward Marsden from Ketchikan to Metlakatla, and also, his appointment by Presbytery to do some particular work in Metlakatla." has been in my hands for some days.Your request is difficult to answer since the Presbytery has only been a recommendatory body and all appointments have rested in the Board. For that reason much that Mr.Marsden has done has been upon the advice of Presbytery or Committee without a recorded official action. However I have gone over carefully the Minutes of Presbytery for the past fifteen years and made extracts from same, and will explain them as fully as I can from my intimate knowledge of Mr. Marsden's work for the past twenty years, nearly.

It has always been understood in Presbytery since Mr. Marsden's commisssion to work in Alaska, that ultimately his work was to be for his own people. This was obvious from the fact that he was working among Thlingets, a people of another tongue, and that he had to use an interpreter. His instructions from Dr.Thompson was to the effect that he was to do all possible for his own people. To aid in this he had the first of the boats used in the mission work in Alaska-viz- the Marrietta. This work among the Tsimpseans was done principally in the fish camps, Moire Sound, and others; the old town of Gravina; and trowling places.

Fire destroyed the town of Gravina and this work seased. Other camps came into existance however and demanded the services of Mr Marsden. When Rev.D.R.Montgomery left the work at Kasaan this field was added to Mr.Marsden's parish as a regular preaching station. Loring had a U.S.school opened and a permanent population. Mr.Marsden was asked to make this point regularly at the recommendation of the Home Mission Committee.

The work in the Presbytery began to take a more important place on the whole field on account of the influx of new people, due to advanced prices of fish, and the demand for copper. In 1906 I was instructed to purchase a boat for the West Coast of the Prince of Wales work, and Mr.Marsden took on added work in the Saxman district, as it was then known. At this point begins the first records in regard to Mr.Marsden's work.

Minute Book #2 Page 30----1908.

"As there is a considerable native population at Ketchikan many of whom are desirous of having the ministerial service of the Rev.Edward Marsden, who lives adjacent thereto, we would recommend that the Board of Home Missions aid Mr.Marsden

HOME MISSION COMMITTEE
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VACANCY AND SUPPLY

REV. GEORGE G. BRUCE D. D., CH., JUNEAU, ALASKA
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PRESBYTERY
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GENERAL MISSIONARY
JUNEAU, ALASKA

to erect there an inexpensive house of worship or else lease a suitable building in that place for divine services." Recommended by the H.M.C. and passed by Presbytery.

This recommendation was in answer to a written request from Natives living in Ketchikan, most of whom were Tsimpseans. The Natives were not welcomed at the Methodist Church and were headed off in a corner by the Episcopal Church. Mr.Duncan's form of service was largely similar to the Presbyterian order , so the request was natural, espedially on the part of the Tsimpseans who had been trained under Mr.Duncan,or were from our Sitka Training School.

Minute Book #2 Page 48--1909.
"The Home Mission Committee was also instructed to acquaint the Board with the need of our Church doing work at Ketchikan, Alaska, relative to the Natives, and that more especially to the Tsimpseans." Action of Presbytery.
Nothing came of this owing to the Board's relustance to do do work where the Episcopal Church had work.

****

Minute Book #2 Page 93 ----1912
Recommendation of Home Mission Committee. Passed by Presbytery.
"That a church be organized at Ketchikan."
Page 94- **********
Recommended by H.M.C. and passed by Presbytery.
That Mr.Alfred Atkinson be commissioned a lay-worker for Ketchikan, should a church be organized there,"
Page 96. Petition recorded. (synopsis below)
Presbyterial action that the petition be granted.
Petition from twenty-two Tsimpsean Indians asking for the organization of a Presbyterian Church at Ketchikan, stating that they were without church privileges and had for the most part resided in Ketchikan for the past ten years because they earned their living at that place. (Note; 16 of these are now living in Metlakatla and members of the new church.)

****

Page 135 Minute Book #2 ---1914.
"That Presbytery endorse the opening of a mission in Ketchikan for Tsimpseans, and that it be under the care and supervision of Rev.Edward Marsden." Presbyterial action.

****

You will notice by the above that there has been a gathering of the Natives into Ketchikan. Saxman began to be deserted. In the month of November of 1912 the Bureau of Education closed its school at Saxman and the same has been closed since that date. I have verified this from the Superintendents office. Mr.Marsden was without school privileges for his children and almost without people at Saxman. His older children went to Sitka and remained until health required a change.

HOME MISSION COMMITTEE
AND
VACANCY AND SUPPLY

REV. GEORGE G. BRUCE D. D., CH., JUNEAU, ALASKA
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PRESBYTERY
OF ALASKA

REV. DAVID WAGGONER,
JUNEAU, ALASKA
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REV. JAMES H. CONDIT, D. D.
GENERAL MISSIONARY
JUNEAU, ALASKA

Dr.Dixon #3

Page 69 Book #3 Report of the H.M.C. passed by Presbytery. 1916.

"Changes in the fields;-- We are at a critical period in the developement of our Native work.**** The Native population is slowly awakening to the situation which confronts it. The land is fast being taken up by white men, hunting, fishing, and trapping are changing so rapidly as to require radical adjustments.***** Village self government, water rights,and town reserves are things of vital importance to their future welfare. The two Agencies working for the good of the Natives are the Bureau of Education and the Church. The Missionary and the Teacher are allies in the good work and must often antagonize the white men who seek their own selfish designs withoutconsideration to the effect upon the Native. Some of the Fields require explanation:

Saxman--- The Natives have virtually abandoned the village of Saxman so that less time is required for this winter, and practically no time in summer.

Ketchikan--- Ketchikan is becoming a more important center of native activity and residence."

It was during the period between 1914 - 1916 record that Mr.Marsden began to go to Metlakatla during the week days, living on his boat and putting his children in the only school available for his children. In summer he rented a house in Ketchikan and made that the headquarters for his itinerant work. This was with the knowledge of the H.M.C.

Page 119-120 Book #3 1917. Recommendation of H.M.C. passed by Presbytery in answer to written request.

"Rev.Edward Marsden in the Saxman-Kasaan field reports more than eighty conversions during the year. He comes to Presbytery this year with a request from the Metlakatla people urging the inclusion of the Metlakatla work in his commission. Your Committee recommends the granting of this request."

Page 136 Book#3 1917 Fall Meeting.

"A request from Mr.Marsden in regard to the work of the Ketchikan- Kasaan field was read. The same was ordered referred to the General Missionary and the Home Mission Committee." (Letter and petition for organization at Metlakatla.) A request from the above was sent informally asking that organization be not pressed at the time.

Record of Home Mission Committee-- Jan,4.1918.

HOME MISSION COMMITTEE
AND
VACANCY AND SUPPLY

REV. GEORGE G. BRUCE D. D., CH., JUNEAU, ALASKA
REV. E. L. WINTERBERGER, HAINES, ALASKA
REV. DAVID WAGGONER, JUNEAU, ALASKA

PRESBYTERY
OF ALASKA

REV. DAVID WAGGONER,
JUNEAU, ALASKA
STATED CLERK AND TREASURER

REV. JAMES H. CONDIT, D. D.
GENERAL MISSIONARY
JUNEAU, ALASKA

Dr.Dixon #4

From

"The following recommendations resulted the discussion:

' The Home Mission Committee of the Presbytery of Alaska at its meeting this 4th day of January, 1918, make the following recommendations to the Board of Home Missions:

I-That Rev.Edward Marsden be commissioned to Metlakatla, if the way be opened, and the Committee requests the Board to express to us whether such commission will be granted if the way opens/

II- That inasmuch as Mr. Marsden is serving the Kasaan Field without salary, he be granted his necessary boat expenses from the sum appropriated for this work in the Kasaan Field, to the amount of $100;

Signed Geo.G.Bruce, Ch.
David Waggoner, Secy."

Jan.
Feb.1st,1918

Mr.Marsden was present with the Committee and General Missionary and discussed the work and problems at Metlakatla. No formal action was taken.

April 10th.1918

Mr.Marsden presented the new problems at Metlakatla.

You will notice that the Committee was constantly advised of the problems at Metlakatla by personal interview as well as by correspondence.

Page 152 Book #3 1918. Recommendation H.M.C. passed.
"That Rev.Edward Marsden be commissioned as missionary serving in this Presbytery at Metlakatla, said commission to begin on April 1st,1918."

Mr.Marsden had been relieved from his work because he was in Metlakatla, first on account of school privileges for his children; second at the request of his people, This action was to recognize his work officially among his people.

Page 210 Book #3 1920 General Missionary's Report.
Metlakatla: A year ago it was the thought of the leaders in Metlakatla work that by the end of the year a more definite understanding might be had as to the relation of that field to the Presbyterian church. While the question is as yet undecided recent word from the field indicates that the matter is now, and for the next six months will be, a matter of public consideration. At the end of that time purposed to commit itself to some definite position on the question of church relationship. I feel that the Board has has been very considerate of the needs of that promising ~~of that~~ community and in continuing the support of Mr.Marsden to this time has acted not only wisely but generously.

HOME MISSION COMMITTEE
AND
VACANCY AND SUPPLY

REV. GEORGE G. BRUCE D. D., CH., JUNEAU, ALASKA
REV. E. L. WINTERBERGER, HAINES, ALASKA
REV. DAVID WAGGONER, JUNEAU, ALASKA

PRESBYTERY
OF ALASKA

REV. DAVID WAGGONER,
JUNEAU, ALASKA
STATED CLERK AND TREASURER

REV. JAMES H. CONDIT, D. D.
GENERAL MISSIONARY
JUNEAU, ALASKA

Dr.Dixon #5

It would not seem out of place, therefore, as I take it to have an understanding that at the end of the time indicated, six months from the time of holding of the public meeting at Metlakatla, there should be some definite conclusion to the plans and purpose of the Metlakatla people and that the Board should not be held for farther support of the missionary there excepting as it shall be obtained in the regular manner as in other fields and upon the expression of the people indicating that the Presbyterian Church is, or is not , the choice of the Metlakatla people."

Page 218 Book #3 1920. H.M.C. Report to ,Presbytery,
"Your Committee desires to call your attention to the grant asked for the Metlakatla Field. In the estimate the full salary is asked for with the expectation that the field will be organized within the next few months. The Committee feels that Mr.Marsden be commissioned for six months at this time, pending decission of the people at Metlakatla as to Organization. (The General Missionary to explain more fully to Board upon his arrival in New York.)"

Presbytery was called to meet at Metlakatla on October 17th,1920 to consider the organization of a church at that place. There were present all of the members of Presbytery but two, who were unable to attend on account of boats. A petition signed by 178 people was presented and considered. Presbytery found the petition in order and effected the organization by unanimous action. Only 58 of the signers were present in the village at a time of organization. I am informed through certificates which I made out in behalf of Presbytery that there were 168 members received and enrolled upon profession of faith to December 31, 1920. There is now reported an additional roll which brings the membership to 178.

I trust I have gone fully enough into records and knowledge of the actions of Presbytery to give you the information which you desire. If anyn further items are desired I will be glad to furnish them if I am able. With best wishes for your health and work for the Northland I am

Sincerely yours,

David Waggoner

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

April 1,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Your letter of March 17th,in regard to Metlakatla, is at hand. I find also enclosures of a memorandum,madefor you by Dr. Dixon , giving the outline of a conversation with Dr. Myers, and copies of Dr. Myers' letter to you and of your reply to him. I have written a separate letter in answer to some of Dr. Myers' statements,which I am enclosing with this, as reported in his conversation with Dr. Dixon.

I am not a member of the Presbytery of Alaska but of Yukon Presbytery. There is a conflict of dates in the meetings of the two bodies this year inasmuch as they come so close together that it is impossible for me to get from Alaska presbytery meeting to that of Yukon in time. I must be at the latter as it is impossible for a quorum to appear excepting as I attend. It will therefore be impossible for me to urge any action in the Metlakatla matter in person. I am therefore writing a letter to Rev. David Waggoner, Stated Clerk of the Presbytery of Alaska, enclosing a copy of your letter to me of March 17th and calling especial attention to your statement that the Board urges the Presbytery to adopt the plan of arbitration proposed by Dr. Myers. I am also sending Mr. Waggoner copies of the documents mentioned above.

But in all honesty I must say that if I were at the meeting of Alaska Presbytery I would not be in a position to urge the acceptance of the arbitration plan of Dr. Myers until I had more light on his intent and purpose as well as farher consideration of the question from the point of view of the Presbytery. This Metlakatla question has engaged the attention of the Presbytery for many years. I have been through all the discussions and actions and believe that I know the situation better than does Dr. Myers. In any event, after all the discussion I know pretty well the present conviction of the presbytery. May I suggest, or forecast, about what, in my opinion,will be in the minds of the brethren.

I notice that you quote Dr. Myers as saying that the will having been accepted without protest imposes an obligation on the Trustees to maintain a church in Metlakatla. I have heard this point discussed by members of Presbytery and their position is to the contrary. The evidence is that the Trustees have already yielded one provision of the will, viz, that having to do with the educational work of Metlakatla. This is one of the three lines of work outlined in the will along with medical and religious work. But the trustees have yielded to the claim of the government to control absolutely educational interests on the Island. The members of Presbytery believe that as the educational work has been left to the government the religious interests should be left to the Boards and Churches where it rightfully belongs.

Again, Presbytery has acted. In accordance with regular Presbyterian procedure a church has been organized. I gather that the Presbytery will hesitate to act upon Dr. Myers' proposition to reopen the whole matter, regarded as settled in so far as Presbyterian interests are concerned,and with at least a possibility of being called upon to disband a church which has just been organized. Such members of Presbytery as I have interviewed feel that such an action would be unfair to the members of the Metlakatla church who in good faith asked for and received regular Presbyterial affiliation.

Also, I gather, that Presbytery will insist that this matter of church affiliation is a matter for the people to determine and that they have determined it. The considerations which led to the final action were along this line: First, if the Duncan mission is to be perpetuated by the trustees it is useless to talk of uniting the people of Metlakatla because a large majority of the people have repudiated the organization and methods of Father Duncan. The first protest was against the educational methods employed. In response,the Government of the United States, after a long extended and most thorough investigation, took the school systemn entirely out of the hands of Father Duncan and administered the same under the direction of the Bureau of Education. The second protest was against the business methods employed. The Government answered this complaint by taking over all the property on the Island in trust for the people and by requiring Father Duncan to give up all business activities and control. This also was arrived at only after most painstaking investigation. These two steps were made necessary and were taken during Father Duncan's lifetime. The final protest is against the religious systemn of Father Duncan. This systemn was loose and unorganized. It is, in the minds of the Presbytery, a question whether there ever has been a church at Metlakatla. There was no relation, affiliation or responsibility to any evangelical body. It did not function as a church and in so far as polity was concerned was more of a political than ecclesiastical organization. In doctrine it represented only the mind of its noted leader. The Presbyterian people repudiate this loose and wholly unsatisfactory religious plan and desire to be in connection with the Presbyterian Church,in which many of them have been educated in our Sheldon Jackson school,and to which many of them already belonged. They especially declare against a loose independency, on the one hand, and a rigid autocracy on the other. They utterly refuse to agree to have their religious affairs administered by a Board of Trustees or to have any part in the perpetuation of the Duncan systemn. The situation seems to the Presbytery too deep and fundamental a thing to be adjusted by any mechanical process. Convictions, such as have moved the pro-testants at Mwtlakatla, are of the same sort as those which have made protestants before. The Presbyterian element at Metlakatla, by its deliberate action in petitioning Presbytery for a Presbyterian church, intended to,and did, cut itself off from the benefits of the will in so far as church support is concerned. They did this in obedience to the dictates of their consciences. In addition, the Presbytery doubts sincerely the wisdom of subsidizing a church as the will provision would do. In the position which the Metlakatla have arrived at after long deliberation the presbytery feels that they merit its sympathy and support.

It seems likely, too, that the Presbytery will be in considerable doubt as to the nature of the "arbitration" proposition. I notice that Dr. Dixon requested Dr. Myers to put his proposition in writing but this he seems to have failed in doing.

There would appear to be a difference of understanding between yourself and Dr. Myers as to this proposition. In your letter to him youu suggest that your understanding is that a committee of three shall take the whole question under advisement. But according to the "memorandum",Dr. Myers' plan is that two persons be chosen to go to Metlakatla and have charge of a referendum vote on the question of which church shall be the community church. This is a different matter.

I find, too, that the members of the Presbytery take decided exception to the criticism that the Presbyterians pushed in where there was another church. The claim will be that the Presbyterians only answered the call to organize at Metlakatla after long and repeated calls from the people there now in our organization. The demand for a reorganization along religious lines was made in unison with the call for reconstruction in educational and commercial lines. It is the last call to receive a response for the reason that both Board and Presbytery have consistently refused to enter Metlakatla. The Presbytery did so only after becoming thoroughly convinced that it could no longer deny the petition of so large a body of Christian people knocking for admission to its doors. Neither the Board nor the Presbytery need feel any fear as to criticism when the facts are known. It seems not unlikely to the Presbytery that these criticisms on the Pacific Coast are inspired by the same activity there which has brought the Presbytery into a position of defense with the Board. As regards the latter I would suggest that the Board should be sympathetic with the Presbytery and give its judgement and decisions due and sympathetic cpnsideration. Is it not likely that the members of the Presbytery, after all these years of experience with the Metlakatla situation, are not entirely at fault in the conclusbons which they have arrived at? The members feel keenly the heavy burden which now rests upon them in that they must assume all the responsibility for the present condition of affairs religiously at Metlakatla. Not only this,but they also feel keenly their obligation to the Metlakaltan Presbyterians,who have turned to the Presbytery for recognition, have received such recognition, and now will be disappointed and entirely discouraged should the final attitude of the Board be such as to cut off the financial support of this new church.

May I say in closing that it seems to me that the situation is of such a serious character and so difficult of sbbution as to warrant your personal attention to the problem. Could you not arrange to visit Metlakatla soon? You can make the trip from Seattle to Metlakatla,and return,in a week or little more and travel in comfort all the way. Your personal investigation would give such a status to the affair as would clear the situation for all concerned. I believe that if you could be on the field and could meet with the different parties concerned you would support the Presbytery in its position. I sincerely trust that you can so arrange.

Cordially yours,

James N. Conzit

Copy

April 1,1921

Rev. David Waggoner,
Stated Clerk Alaska Presbytery,
Juneau.

Dear Mr. Waggoner:

I am herewith enclosing for the consideration of the Presbytery of Alaska two matters pertaining to Metlakatla.

Enclosed find a copy of a telegram from Mr. Banks setting forth the action of the Home Mission Council in regard to the salary at Metlakatla together with my reply to the same.

Also please find enclosed a copy of a letter from Dr. Marquis urging the Presbytery to accept the proposition of Dr. Ben Myers looking toward the arbitration of the Metlakatla difficulty. It is evidently Dr. Marquis' hope that by accepting such arbitration method a solution of the difficulties at Metlakatla may be arrived at. I would ask the Presbytery to give this matter its most careful attention.

With this I am enclosing copies as follows:
1. Memorandum of Dr. Dixon
2. Letter of Dr. Myers to Dr. Marquis
3. " " Dr. Marquis to Dr. Myers.
4. Letter of J.H.Condit to Dr. Marquis, March 31.
5. " " " " " , April 1.

Cordially yours,

James H. Condit

April 6, 1921.

Rev. David Waggoner,

Juneau, Alaska.

My dear Mr. Waggoner:-

I have your very full and satisfactory letter of March the twenty-fourth concerning Edward Marsden. Please accept my sincere thanks for all the trouble that you have taken to present the facts with regard to him so clearly and so fully.

And with best wishes, I am,

Cordially yours,

JD/I.

AP 7518 1921

William Duncan Estate

Ketchikan, Alaska

626 Lathrop Building,
Kansas City, Mo.
April 14, 1921.

Dr. John A. Marquis,
Sec, Presbyterian Board of Home Missions,
156 Fifth Ave., N Y. C.

Dear Dr. Marquis:-

Your letter of March seventeenth and Dr. Dixon's of March twenty second are before me.

I have submitted the matter of "arbitration", as it has been called, regarding Metlakatla to Mr. Strong for his consideration. To expedite matters may I refer you to my letter of March 19th. I think it well expresses our final conclusions in the matter.

I am sure I express the general feeling of the Trustees when I say that we do not wish to assume responsibility in the matter of a decission as to what form of worship the Metlakatlans should use, or to what denomination of religious leadership they should adhere. Personally we think they are capable of deciding that question for themselves, if they are told frankly by any one aspiring to conduct mission work at Metlakatla, exactly what will be done for the ###### Metlakatlans. They need more than preaching. Some of them are sick and need medical care; Some of them are old and decrepit and need to be nurtured and looked after. They all need leadership in religious and inspirational matters,- leadership which they can accept and trust without any misgivings.

These are the things the Trustees would like to see the Metlakatlans enjoying, and these are the things I had in mind when I first suggested that you and we might authorize some one to tell the Metlakatlans frankly just what we would assume in good faith to undertake in their behalf, and let them decide whose efforts would be the mose acceptable to them. This may not be the usual court method of arbitration to be sure, but I claim the right of choice in matters of religious leadership, and I feel that in justice I can not stand for less than the same right for them, regardless of whether they accept of reject what I may be able to offer the Metlakatlans.

While I can not give exact figures, my understanding is that the Trustees have sent food weekly to the aged and sick of Metlakatla, they have furnished surgical care for over fifty operations in recent months, and have paid about $600.00 in repairs on the church. I am not in any way discrediting the work of ministerial office, but these things ~~things~~ which make for health and comfort should not be neglected, while the other things are being done.

I hope that our position in our decission in this matter will appear clear and just to you as it does to us.

Very sincerely, W. F. Myers

COPY

April 14, 1921

Ben L. Myers, M. D.,
Lathrop Building,
Kansas City, Missouri.

Dear Dr. Myers:

As you may recall when you were in the office we were just starting for Porto Rico. Just after our return to the office other urgent business called us from the office to the middle west. This was followed almost immediately by the session of our Annual Conference, which closed on Monday night last. We set forth these facts that you may know why we have not been able to take up with you before this time the matter of the Metlakatla Mission in Alaska. We were able to reach it just yesterday and after a consultion with Dr. D. D. Forsyth, our Corresponding Secretary and Executive Head of the office.

We are writing today to Dr. John A. Marquis, Secretary of the Presbyterian Board of Home Missions and asking him for an interview. If, through this interview, we can satisfy ourselves that the Presbyterian Board will not object to our entering into a Conference with the trustees of the Metlakatla Mission with a view to its affiliation with the Methodist Episcopal Church, we will then take up the matter formally with the trustees of that Mission through you. In the meanwhile, permit us to say that we are not averse to entering into an arrangement that will identify the future work of the Metlakatla Mission with the work of the Methodist Episcopal Church, but as we think we said to you in our interview, we could hardly enter seriously upon negotiations if the Board of Home Missions of the Presbyterian Church should not entirely approve of such a course on our part.

We will let you hear from us as soon as we can after our interview with Dr. Marquis. Meanwhile, may we not hold the several documents which you have submitted to us, as if we are to proceed further in the matter the information, which they contain will have to be at hand to be presented to our Executive Committee after our interview with Dr. Marquis. If the matter shall assume serious shape, we will have all the documents in the case copied and the originals returned to you.

Sincerely yours,

W. L. McDowell

DEPARTMENTS

CHURCH EXTENSION
WHITFORD L. McDOWELL

CITY WORK
MELVIN P. BURNS

RURAL WORK
PAUL L. VOGT

FRONTIER WORK
CHARLES E. VERMILYA

THE BOARD OF HOME MISSIONS
AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA, PENNSYLVANIA

DAVID D. FORSYTH
CORRESPONDING SECRETARY

BISHOP JOSEPH F. BERRY
PRESIDENT

WILLIAM J. ELLIOTT
TREASURER

DEPARTMENT

EVANGELISM
GEORGE B. DEAN

BUREAUS

FOREIGN-SPEAKING WORK
WILLIAM M. GILBERT

NEGRO WORK
WILLIAM A. C. HUGHES

PUBLICITY
RALPH WELLES KEELER

No copy enclosed
nw. bo.

April 14,1921

Rev. J. A. Marquis, D. D.,
Board of Home Missions of the Presbyterian Church,
156 Fifth Avenue, New York City, New York.

Dear Dr. Marquis:

The Board of Trustees of the Metlakatla Mission, Alaska have applied to this office, through Dr. B. L. Myers, requesting us to take into consideration the union of the Metlakatla Christian Mission with the work of the Methodist Episcopal Church in that territory. We are replying to Dr. Myers today and are herewith enclosing a copy of our letter to him. We would like to have an interview with you on the subject at the earliest practicable date. The only day next week on which we could come to New York would be Tuesday. Could you grant us an interview on that day? We could conveniently reach New York by ten o'clock and could be at your office between ten fifteen and ten thirty if that would suit you. If for any reason you could not see us on Tuesday next, we could come on Tuesday or Wednesday, April twenty-sixth or twenty-seventh.

Awaiting your reply, we are

Sincerely yours,

W. L. McDowell.

McD-BG

April 15, 1921.

Rev. Edward Marsden,
Metlakatla,
Alaska.

My dear Mr. Marsden:

Your letter has just come. We are in grave financial straits this year on account of shortage of funds, but we do not want to do an injury to you or any one else. We thought that perhaps your people in starting under the fervor of the new movement might be ready to begin working up toward self-support. We will do the best we can for you.

I have been approached by a member of the Methodist Board to ascertain whether or not your people and the people of the Duncan church might be willing to unite into a Methodist church. I should like to know what you think about it. I have also sent a copy of Dr. McDowell's letter. Dr. McDowell is Secretary of their Board.

Very sincerely yours,

JAM:ES

Methodist

APR 19 1921

DEPARTMENTS

CHURCH EXTENSION
WHITFORD L. McDOWELL

CITY WORK
MELVIN P. BURNS

RURAL WORK
PAUL L. VOGT

FRONTIER WORK
CHARLES E. VERMILYA

THE BOARD OF HOME MISSIONS
AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA, PENNSYLVANIA

DAVID D. FORSYTH
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PUBLICITY
RALPH WELLES KEELER

April 18, 1921

Dr. John A. Marquis,
156 Fifth Avenue,
New York City, New York.

Dear Dr. Marquis:

Herewith enclosed you will find copy of letter, which was omitted from our letter to you of recent date.

We will be at your office tomorrow at the time specified.

With best wishes, we are

Sincerely yours,

W. L. McDowell

McD-BG
enc.

MAY 6 - 1921

Church Building, Metlakatla, Alaska. April 23, 1921. 8:00 P.M.

Bishop P. T. Rowe speaking to the people gathered there.

Esteeme it a pleasure to be here at this time.

Had the pleasure of visiting here twenty five years ago.

Only a few years ago was here and talked with Mr. Duncan about the continuation of the work here. Told him that he was aging and would soon pass away. That it was only right and just that he should say as to the leadership for the continuation of the work at this place.

No human being could perpetuate the work at this place. That must be done by an institution such as the church. Only the church could perpetuate the work.

When talking to Mr. Duncan about this, Mr. Duncan placed his hands on his shoulders and shed tears and promised to do something about it. Whatever his feelings in the matter he let the time pass without making provision for returning to the church and did nothing.

The institution such as the church is the only thing of permanence for carrying on religious work. Some misconceptions in regard to the church of God. He and we know that it was established or instituted by the Blessed Lord.

In the first days after the Holy Ghost came upon them we read in the Acts that there were many added to the church, showing its existence at that time. We read that the Lord added such as were saved. The church that was started then has never ceased to exist.

The Church of England claims to be this church, and the church of which I am Bishop is a branch of this church. The tree is the Lord and the churches are the branches. Mr. Duncan was baptised as a child in this church, and lived and died a member of this church. The Lord has such great love for us all that He always keeps those that belong to Him.

The Church called for some one to go to Western Canada to labor among the Indians. Mr. Duncan heard the call, offered his services, and was accepted. Under his guidance the church was built and prospered so that in a short time they had all become christians.

Some time later trouble came. This trouble came not from the Church of England but from some of those in the Church. Mr. Duncan felt that they should come over here and begin life anew at this place, so you came to this Metlakatla.

Could talk long on the labors and work of Mr. Duncan who as a consecrated man gave his life for you, lived with you and thaught you the way of Christ, and loved you. No man could do more than this for you. He is a strange man indeed who would forget the life and service of such a man.

After Mr. Duncan's death the elders of the church began to wonder what they were going to do. They felt, after much talk, that the only thing to do was to ask to be restored to the church which they had left. About a year ago they visited Arch-Deacon Collinson at Kincolith, B.C., and asked to be restored to the Church. The Arch Deacon heard their request and as they were living in Alaska, referred the matter to me, as Bishop of Alaska, with jurisdiction over this place. This seeking for entrance into the church came from you.

Recognizing the fidelity and loyality of the work of Mr. Duncan, and desirous that it might go on, would do all in power to help in this work.

The idea is, as far as we can do for you, to go on much in the same way as you have. Was not the intention to make any changes now. Want the christian life to go on.

THE FELLOWSHIP WHICH WAS BROKEN FOR A TIME IS NOW RESTORED AND I PLEDGE YOU THAT THE EPISCOPAL CHURCH WILL STAND BEHIND YOU.

YOU ARE NOT A UNIT BUT A PART AND PARCEL OF THE EPISCOPAL CHURCH. Church
THERE IS YOUR FOUNDATION AND I AM ABLE AS BISHOP TO TELL YOU SO, AND YOU ARE PART AND PARCEL OF THE EPISCOPAL CHURCH. MEMBERS OF IT.

Jesus is spoken of as the Good Shepherd. The Shepherd loves his sheep. Feels the same toward the people here. Conscientiously seek only

the spiritual welfare training and progress in the christian life. Above all show that we are christians in deed, in heart, and in truth. Do not feel right to judge any one who tries to break the peace and harmony of the Christian people of this place. Do not try to do anything that would divide the people, but work live and pray in harmony. Not able to speak as fully as would like on account of the time, but speak honestly, truthfully, as a friend.

Mr. Strong is your friend. He will try to carry out the trust that was left him to the best of his ability. HE UNDERSTANDS WHAT I HAVE SAID TO YOU AND HE AGREES WITH IT.

Tomorrow hope to meet as a congregation in the service of the Holy Communion. We expect to meet Jesus at that service. We are imperfect ourselves and not worthy, but may come if we are penitent and sorry for our sins. The Fathers table is for His children and He invites us toshare it.

M. A. HEWSON:

We sent word last December 20 to the Trustees to talk to Bishop Rowe. They obeyed the order and sent letter to Bishop Rowe. The Bishop has now come on our order or invitation. We have heard a rumor that an Episcopal Church would be organized at this time. The elders have counselled together. There will be no organization of the Episcopal Church. Our friend is here to visit us. The work of our late father, William Duncan, will go on in the same way. There will be no change. The Bishop will perfect these works. Because as long as the Metlakatla Christian Church is in existence the Episcopal Church will be back of us to protect us. You can see that Gods help has been back of us all the time.

(Note. The above was not interpreted to the Bishop.)

William Dalton then spoke, followed by Jos. Hayward.

The Bishop then spoke a few words in regard tothe Church Army.

- -

Sunday A.M. April 24, 1921, the regular Communion Service of the Episcopal Church was given, Bishop Rowe having on his vestments. The service was read from the Ritual of the Episcopal Church, and all responses were made accordingly.

- -

Sunday afternoon, at three o'clock, the regular baptismal service of the Episcopal Church was administered by Bishop Rowe in his vestments. This service was for infants, children, and adults. After the baptismal service two were confirmed.

At the close of the service Bishop Rowe spoke as follows:-

The Rev. Jenkins, whom some of you knew when he was Rector in Ketchikan, will be here to be Arch Deacon of South Eastern Alaska, about the first of July. he will be here most of the time with you, and we hope to get some one soon who will come to be with you all the time.

In the meantime the Elders will look after the religious work of the church. You are to do nothing except through the Elders. Consult them in all things, and do nothing without consulting them. Let this be a community where all are living working and acting in christian harmony.

(The above is a report from notes taken at the meetings by Ernest Pervance)

Copied by F.R.Falconer.

COPY

Ketchikan, Alaska, April 26,1921.

Dear Dr. Condit:

Bishop Rowe came to Metlakatla Saturday and left Sunday afternoon. He held three services Saturday evening and Sunday. He did not formally organize any church but publicly declared that Father Duncan belonged and died in the Episcopal Church and on that account all his followers now belong to the Episcopal Church.

He observed the Episcopal ritual on Sunday morning and afternoon. He is going to station an Episcopal minister all the time and Archdeacon Jenkins will soon be along and will make extended visits to Metlakatla. According to him the Episcopal Church now stands in Father Duncan's place and will carry his work on. He had definite understanding, he said, with Mr. Strong, the Duncan Trustee, and so he has made the announcements he did.

Mr. Purvance attended all his meetings and I have asked Mr. Falconer to copy his report and send one to Mr. Waggoner. Bishop Rowe did things absolutely contrary to his words with Mr. Lopp. It remains to be seen what will come out of the Bishop's visit. He used the Metlakatla Church Building and will use the same all the time hereafter. He paid no attention to the Government nor to Metlakatla town authorities. The Duncan followers do not seem to be jubilant about the matter.

Our work is getting along very nicely. Another new member and a substantial one has come in.

Yours in haste,

(signed) Edward Marsden.

Copy

April 29,1921

Rev. Edward Marsden,
Metlakatla,
Alaska.

Dear Mr. Marsden:

When you left Juneau we were feeling rather blue over the action of the Board in cutting your support to $1,000, and were wondering just how it would all work out.

I have just received a letter from Dr. Marquis in which he says that it is not the intention of the Board to leave you in the lurch. The thing the Board had in view was that the church at Metlakatla ought to do something substantial toward its own support. The reputation of the community is abroad in the land as a progressive and advanced one. It is expected to lead in matters of religion as it is already leading in educational and civic affairs. For this reason the Board feels that the Metlakatla church ought to set an example to all the native churches in the support of its own minister. I hope, therefore, that the people will be willing to assume a definite part of the salary right from the first and I know that you will do all that you can to bring this about. The fact that the Board has appropriated but One Thousand Dollars toward your salary is for the people to think about and act upon. On the other hand we do not want to discourage them in this time when they are having a hard time of it to find themselves and get established.

The thought I have in mind is that every effort be made to get the people to supply from the first a definite part of the salary. In the mean time and for your own comfort I may say that Dr. Marquis wants you to know that he has no intention of "throwing you to the wolves"

Cordially yours,

James A. Condit

Copy

April 28,1921

Mr. W.T.Lopp,
Bureau of Education,
Smith Building,
Seattle.

Dear Mr. Lopp:

I am enclosing two copies which indicate that the Trustees of the estate of Father Duncan are working at cross purposes. Dr. McDowell represents Methodist Home Missions--Marsden reports Bishop Rowe's attitude.

It seems clear to me that a definite understanding will have to be had regarding the use of the church building. Apparently Bishop Rowe claims apostolic succession rights in the same way by the authority of Father Duncan. He should not be allowed, as I see it, to monopolize the building. As you know the Presbyterians have not yielded equity rights in this building and are not actually using it because there was no disposition on their part to make trouble and because the Bureau has been so kind in the matter of the use of the school building. They have been inclined to build their own church and to cut loose from the old building altogether. But it will not be to their liking to have either Methodist or Episcopal people come in and claim either apostolic succession or Trustee-coalition rights of monopoly in the old church edifice.

In the reported interview with Bishop Rowe here in Juneau our local paper has it thus:-

> "The Bishop was quite pleased with the situation at Metlakatla, where he stayed several days. It is his intention as soon as he can secure a suitable man to place him in charge of the church there. He contends that there is very little division of sentiment among the people of that city, many of whom wish to continue to worship in an Episcopal Church, of which faith the founder of the place, Father Duncan, was. At his services there the Bishop said he had large congregations, baptised many and confirmed several"

All this is interesting. It seems to clearly indicate that the Bishop is entering Metlakatla, not in an independent capacity, but as the legal and rightful successor of Father Duncan. This he announces that he is doing on the authority, or at least by the permission, of Mr. Strong. On the other hand Dr. Myers approaches the Methodist body as one of the Trustees, and suggests a combination with them.

Sincerely yours,

JUN 25 1921

Metlakatla, Alaska.
May 2, 1921.

My dear Dr. Marquis: I have just received your letter of the 15th of April, but without Dr. McDowell's letter. I am very thankful to that part of it that refers to myself.

It will not only be impossible, but very unjust for us ever to surrender our form of faith and church government to any other organization for the sake of pleasing the whims and freaks of one of the poor Duncan trustees. We mean no disrespect to the Methodist Church. But, honestly, after we have gone through all the trials and tribulations in the founding of this church, who will ever think of raising it up on stilts for a change in its foundation? Our ruling Elders say that even though we are reduced to extreme poverty, we are satisfied that we have found the peace and joy of God through Our Lord Jesus Christ, as proclaimed in the Presbyterian Church.

It is a very amusing, and at the same time a pitiable thing, and it reveals to you the kind of men the Duncan trustees are, who wish to command the respect and judgment of the Board of Home Missions. While your letter of April 15, with reference to the Methodist

Church, was on the way here, Bishop Rowe of the Episcopal Church was here conducting three services in the Metlakatla Church with the express purpose of reclaiming all Metlakatla! Dr. Myers at Kansas City knocks at the door of the Methodist Church, and Mr. Strong at Ketchikan brings in an Episcopal Bishop to establish the claims of Father Duncan. The Bishop publicly announces, although no organization is formed, the re-entrance of the Duncan followers into the Episcopal Church! He makes this announcement, he declares, because he has entered into a definite agreement with Mr. Strong. The Duncan trustees seem to be engaging in a ting of holy war.

I suggest that the Home Board allow me to take a trip to the central and eastern states, for about two months commencing from next October, for the sake of making direct appeals in the churches, especially the ones that I am acquainted with personally, on behalf of Alaska. Since 1898 when I first entered this work I have never taken any vacations at all. My vacations have been in connection with attending general assemblies, Christian Endeavor and Y.M.C.A. conventions and so forth, and in every case always on behalf of all Alaska. With good wishes, I am,

Yours very sincerely

Edward Marsden

DEPARTMENTS

CHURCH EXTENSION
WHITFORD L. McDOWELL

CITY WORK
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THE BOARD OF HOME MISSIONS
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1701 ARCH STREET
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PUBLICITY
RALPH WELLES KEELER

MAY 7 19[illegible]

May 6, 1921

Dr. J. A. Marquis, D. D.,
156 Fifth Avenue,
New York City, New York.

Dear Dr. Marquis:

Under date of April twenty-fifth we wrote to Dr. Meyer concerning the situation at Metlakatla, following out in our letter the method of dealing with the case that we suggested to you. We intended to send you a copy of this letter at the time we wrote it but in some way we overlooked it. You will find herewith enclosed a copy. Under date of May second we received a reply from Dr. Meyers of which we are herewith enclosing a copy. As you will probably imagine, we have given the reply some very serious consideration and thus far we rather feel that the outlook for an adjustment of the matter is far from hopeful. We shall give Mr. Meyer's letter several days further consideration before we shall reply and meanwhile we would be glad to have any suggestion that you may offer and we wish you would feel perfectly free to say to us just anything that you may deem wise. We shall not, of course, refer to you further in any correspondence with Mr. Meyers.

It may be that we shall be in New York on either Wednesday or Thursday of next week. Will you be in your office either of those days or both, and if so could we see you for a short time between eleven and twelve o'clock? How do you think it would do for us

to write to the Rev. Marsden and see whether or not he would be willing to meet Mr. Meyers in an effort to compromise or lay aside all present differences. We somehow feel, as we said to you, that unless the matter can be begun by these two men abandoning their differences and agreeing to use their best influences to cement the two separate organizations together in case the Methodist Episcopal Church will agree to go in there, is not much use of our taking up the matter any further.

Sincerely yours,

W. L. McDowell.

McD-BG

MAY 7 19[illegible]

COPY

Kansas City, Mo.,
626 Lathrop Building,
May 2, 1921

The Board of Home Missions of the M. E. Church,
1701 Arch St., Philadelphia, Pa.

Attention, Dr. Whitford L. McDowell.

Gentlemen:

Your letter of April twenty-fifth is before me and I wish to say that I am greatly interested in all you have said regarding your views of the Metlakatla Chirstian Mission, as well as what you have said concerning your conference with Dr. Marquis.

Regarding what is termed "difference" between Rev. Edward Marsden and the trustees of the William Duncan estate may I ask if you would be kind enough to outline to me what you have in mind in a plan of procedure. Better still perhaps, if your Board has a representative in or near Kansas City, you might state your plan to such a representative, and he and I could then see each other and talk things over.

Personally I wish to sayt hat I am willing to participate in any conference which looks unselfishly to the benefit of the Metlakatla people. I do not see that the matter concernes Mr. Marsden any more than any other member of that community, except in so far as he is under the direction, and support, of the Presbyterian Denomination, and consequently all that he does has the stamp of approval of the Presbytery of Alaska, and the Presbyterian Board of Home Missions.

I understand from Presbyterian authorities, that as a member of the Presbytery of Alaska, Rev. Marsden has obligated himself to be subject to the direction of that body. If such be the case, it would appear to me more proper that the question of the union of the two congregations now at Metlakatla be taken up with members of the Presbyterian controling bodies, rather than with a subordinate individual.

If my viewpoint does not seem wise and proper to you, I will be glad to be so advised. However this may be, may I have the pleasure of a conference of some local representative of your Board, or of further advices from you? I am sure that I may say that the Trustees of the Metlakatla Christian Mission will welcome any fair and unselfish procedure which will have for its purpose the uniting of the Metlakatla people in spirit and in Chiristian effort. If you have any assurances that Rev. Marsden is controled by a like spirit, and that he will be supported and directed in such a unifying effott by his Presbyterian superiors, may we not promptly and cheerfully procede.

Hoping to hear from you soon, I am

Very sincerely,
B. L. Myers

COPY

April 25, 1921

Dr. B. L. Myers,
Lathrop Building,
Kansas City, Missouri.

Dear Dr. Myers:

We have your letter of April second and carefully note its contents. We also had a very satisfactory interview last week with Dr. Marquis.

Dr. Marquis is entirely willing that the Methodist Episcopal Church shall enter Metlakatla and become responsible for the work there. He is willing, and we think has been willing all along, to help us as far as he may be able in any course of procedure that will heal the unfortunate conditions affecting the work of the church in the field so well tilled by Dr. Duncan.

We have gone over te case very carefully with Dr. Forsyth, our Corresponding Secretary, who is the Executive Officer of our Board. After the most careful consideration and thorough study of all the facts in the case, as they have been submitted to us, we felt that it would be a mistake for us to enter Metlakatla unless we could enter with the condition that both of the congregations now existing, - that is, the congregation organized by Father Duncan and the present Presbyterian congregation, should as a preliminary condition to our coming, agree to lay aside their division and to become again one church. Our reason for this position lies in the f act that unless harmony between these two different bodies can be brought about there will only be friction between them no matter what denomination may take hold of Father Duncan's work.

Personally the writer believes, and Dr. Forsyth agrees with him, that the key to the whole situation and its future is largely in your hands and the hands of the Rev. Edward Marsden, pastor of the Presbyterian Church. If you two brethern can come to feel that you can lay aside your difference and agree to put forward a common and united effort to harmonize the two existing organizations and make one of them on condition that the Board of Home Missions and Church Extension of the Methodist Episcopal Church shall agree to assume responsibillity for the carrying on of the united work, then we feel that this serious and difficult problem canbe adjusted and our Board enter the field with some assurance that the work will go harmoniously forward and be of apiece with what was wrought so successfully for so many years under the leadership of Father Duncan. We, therefore, submit this proposition to you. If you are willing, we will then take it up with Rev. Edward Marsden and see if a meeting between yourself and him and an authorized representative of this Board cannot be arranged for at some mutually convenient point. So clear are we that this is a move in the right direction, that we feel sure it would not be worth while for us to move further in the matter and urge our Board to take up work in Metlakatla unless this suggestion c an b e successfully carri ed out.

Assured that you will give the matter your most serious consideration and praying and believing that you will be Divinely guided and awaiting with interest your answer, we are

Sincerely yours, W. L. McDowell

Bureau of Education

Washington

June 10,1931.

Dear Mr.Lopp:

Mr.Penfield,who,as you will remember, is Mr.Wellcome's attorney here in Washington,called on the Commissioner of Education a few days ago. I was at the Department on our business when Mr.Thomas was here so I did not see him,but Mr.Thomas was present during Mr.Penfield's interview with the Commissioner.

Mr.Penfield stated to the Commissioner that Mr.Wellcome intends to come here early in July in order to discuss the Metlakatla situation with the Commissioner and the Secretary of the Interior.

From what Mr.Penfield said,it appears that Mr.Wellcome will represent,(1) that the Metlakatla colony is swindling,being only about half as large as it was during Mr.Duncan's regime,(2) that this is due to the present management of the colony,(3) that there are too many churches in Metlakatla.(4)Mr.Wellcome will also criticise the present management of the school,claiming that too much attention is given to instruction from books and that it is not wise to give the Metlakatlans too much education.

Doctor Tigert the Commissioner told Mr.Penfield that until he had had time to study the Metlakatla situation it would remain in statu quo.

Doctor Tigert will return here about June 20,and at the first opportunity I shall explain the Metlakatla situation to him to the best of my ability,and shall strongly recommend that no action be taken until you have had ample opportunity to make your recommendation in regard to anything that Mr.Wellcome may submit.

Doctor Tigert plans to visit our Seattle office in October. He told Mr.Penfield that perhaps he could meet the Duncan trustees there.

William Hamilton
(of the Alaska Division)

Metlakatla, Alaska.
June 23. 1921.

My dear Dr. Condit: I find it impossible to come over to meet you on your way south. We are getting on well. Of course there are always many winds. Old Wellcome has been stirring up very useless troubles again. If he has not yet left Ketchikan, I rather think that he would leave on the same boat that you are on. His aim just now is to have the Duncan followers get up a petition to the Interior department for the return of "all the Duncan property" in Metlakatla & the Duncan churches and people, &c.

here on June 12, and

I am leaving for Seattle on July 2, and my stay down there will depend on the number of engagements that may be arranged for me. If you drop me word, address me care General Secretary Y. M. C. A., Seattle, Wash. Regretting very much that I cannot meet you on your way, but with many good wishes, I am

Yours very sincerely
Edward Marsden

Metlakatla, Alaska.
NW. 22. 1921.

My dear Dr. Crudit:

I have but a short time to write and later on may send a longer letter. Dr. Patterson's letter of NW. 2, that accepted me here early yesterday morning tells me that the Board of Church Erection has refused to grant us the $3000 for a new Church, &c. I have not yet told it to our people and I do not think I shall let them know for it is a great

trial and discouragement and me that will influence for the worst the good work we are doing here. After all the fight that we have gone through and in not asserting our just rights in regard to the big church building that is now exclusively claimed by the Duncan followers and also resting our hopes in the help of the Board of Church Erection – this is to me a very great trial. But I am of the opinion that with what I can raise here and also later on I believe that I can write personal appeals to my own friends. I know, however, that this will be against the rules of the Church

and I hesitate very much to spoil an cause in the face of the Boards of the Church. I shall try not to be discouraged but proceed as if nothing has happened to really try our faith for we "believe that all things work together for good to them that love God".

I am curious to know what Mr. Wickersham has said about the civil rights of the Indians in Alaska.

Yours very sincerely

Edward Marsden

PRESBYTERY OF ALASKA

DEC 9 - 1921
PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 29,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York City.

Dear Dr. Marquis:

Enclosed find a letter from Edward Marsden which I hope you may find time to read personally.

It bears the first intimation to me that the Board of Church Erection has turned down the request of the Metlakatla church for assistance in building a house of worship and I can not express my disappointment any more than to say that I share fully with Mr. Marsden in the representation he makes.

Unless help is given to that congregation in the way of getting a place of their own to worship in I do not see how they can long carry on. The Bureau of Education is urging that they provide for themselves other than the school house where they are now holding services,and have been for more than a year. The Presbyterian Congregation has renounced part or claim to the old Duncan building and will,and in a fine spirit of Christian grace and trust have elected to act upon their convictions of what is right and to accept the condition of providing for themselves apart from any entanglements with the "trustees". They have asked and received admission to the Presbyterian Church and are glad that they belong, now, to this great brotherhood. I have encouraged them to believe that our church would help them to a place of worship, feeling that the splendid accomplishments of this newest of our native churches, as well as best organized, would obtain for them a sympathetic response to their request for aid in building--and now comes through Mr. Marsden the word that they have been turned down.

I shall await with great interest the explanation for this. I do not understand why Dr. Patterson has not written to me giving the particulars. It will be a sad affair if the enemies of Mr. Marsden and his Presbyterian following should succeed in preventing the granting of the aid necessary to put that congregation in a position to do the great work which is ahead of them at Metlakatla. I do not mean to intimate that this is the cause for the refusal but after all the experience I have had with the "trustees" and Duncanites I can not help but be suspicious.

Sincerely yours,

James H. Condit

December 15, 1921.

Rev. Edward Marsden,
Metlakatla,
Alaska.

My dear Mr. Marsden:

Dr. Condit has just sent me a copy of your letter to him in regard to the action of the Board of Church Erection on your application for aid in building your new church.

I am hastening to say that we took up the matter with the Board of Church Erection again and induced them to reconsider their action, so that now the case stands that they will make you a grant of $2,000 and a loan of $1,000. I understand the papers have all gone to you.

Let me take this opportunity to say again that we are all in the utmost sympathy with you in the work you are doing, and ready to support it in any way within our power. As long as the church was not organized we felt that we ought not to take precipitant action and that all interest would be better conserved by working more slowly. When the Presbytery acted, however, our Board immediately took the position that it was our duty to help you as the church gave us the means to do so, and this is our attitude now.

Wishing you every blessing, I am

Very sincerely yours,

JAM:ES

9

MONTHLY REPORT

of (name) Edward Marsden (address) Metlakatla, Alaska

(Presbytery) Alaska for the month of April 1922

Organized churches served (name them) Metlakatla

Unorganized points served (name them)

Note.—This report is *only* for the full calendar month named and should cover *all* churches and missions served. The report will give data for the month preceding that for which salary is requested, e. g., the voucher for May will be attached to the April report and will be mailed on or about May 15th.

1. Number of churches on your field in which you have preached during month 1 Number sermons preached 8 Average attendance at preaching service (if you have two services a Sunday in any church, give average attendance for the better attended service) 120 Number other services conducted 4 Average attendance 63 Number special services held in your churches (evangelistic meetings, etc.) 4 Average attendance 174 Total number of all public services held in your church during the month 16 Aggregate attendance, all services, for the month all attendances were good.

2. Number pastoral calls made 14

3. Number additions during month (give each church separately): on confession 1 by letter — Total 1 Loss during month (give each church separately): death 1 dismissal — reserve roll — Total 1

4. How much has each church served paid during month.

Salary	$	$	$
Congregational Expenses	$ 26.00	$	$
Benevolences	$ 13.00	$	$
TOTAL	$ 39.00	$	$

5. Use back of this form (*not* of voucher) or extra sheet if necessary to describe your program of work during the month, giving in detail those items of your general program which have been accomplished. (See over for information specifically desired.)

Send this blank promptly with voucher attached to Varian Banks, Treasurer, 156 Fifth Avenue, New York. Salary vouchers will be promptly honored when accompanied by a report properly filled out.

We say nothing about the cost of entertaining Alaska Presbytery and also of the many helps for the destitute members of the

Give an account of the work of the church during the month as related to

A—Evangelism and Spiritual life and, in general, the spiritual progress of the church and community:

In connection with the meeting of Alaska Presbytery we had seasons of prayer and revival meetings and the result upon the whole community was most encouraging. Then again in our own services on every Sunday the appeal to the acceptance of the Lord Jesus Christ was made very prominent. In the midst of the hardships of the members the spiritual life of the church is very good.

B—Religious Education, methods and results in instruction and training in the Christian life:

I We have a weekly Bible study that is attended by many people, even those who are not members.

II We have a regular teacher's meeting every Saturday where not only the S.S. Lessons are studied, but things pertaining to child training are looked into.

III In connection with the Christian Endeavor Society we have occasional meetings for the sole purpose of a better Christian life. IV Many who do not wish the members come to our church for the sake of a better Christian life.

C—Community Service: describe the church's social work in the community, such as recreation, civic improvement, ministry to the sick, the poor and the distressed, etc.

Our church has a very important part in the life of the community. The burden of caring for the poor and sick is at times very heavy. Just now all our means and energies are directed to the building of a new house of worship. Whatever little money we are able to raise now and then all goes to that. God is blessing us in this work!

FEB 26 1923

The Presbyterian Church,
Metlakatla, Alaska.
January 31, 1923.

Rev. John A. Marquis, D.D.,
The Board of Home Missions,
New York City, N. Y.

My dear Dr.Marquis:

This report covers three terms from April to December,1922, and describes the work at Metlakatla and the fishing camps and villages in connection with the same.

First of all we wish to give thanks to God for all His mercies,guidance and care,and for the salvation that we have received through Jesus Christ Our Lord. We are thankful to the Board of Home Missions for its support of the minister of the Presbyterian Church at Metlakatla, and for its wise counsel in the prosecution of the work of the same church. We also wish to record our sincere gratitude to the Boards of Church Erection and of the Publication and Sabbath School Work.

The spring meeting of the Presbytery of Alaska took place at Metlakatla.This was a very helpful and profitable occasion to the members of the church and of the people generally. The members of the Presbytery were heartily welcomed and three public receptions were gotten up on their behalf. If there are any lessons that the people have learned from the deliberations of Presbytery, they

are the orderly and prescribed method the church has in conducting its work and the success and strength of that work which come from the support and consecration of the members of the church.

Our church began the ecclesiastical year with much faith and zeal. Large numbers of native fishermen were at Moira Sound, sixteen miles west from here, and there on every Sunday for nearly three months some of our ruling elders and other christian men conducted gospel services. The members of our church gave a hearty support to this work. The only hardship was in the lack of hymn books, Bibles, reading matter and a small folding organ. As a rule we do not record mere conversions. Our men reported many conversions to the Lord Jesus Christ. Not only at Moira Sound, our members had a great deal to do in spreading the gospel at the other two large fishing camps within easy distance from Metlakatla.

When the minister in charge of the work at Ketchikan went to the General Assembly, our members arranged for a trip now and then of one of the elders to conduct services there. The cost, which was small, of such trips was paid for by the members. Later on during ~~during~~ the summer and the early part of the fall, the choir and orchestra of our church took four gospel singing trips to Ketchikan and did very good work on those trips. Our members are very fond of music and they sing well and earnestly in church.

As a part of the work of the Young People's Society of Christian Endeavor, some of its members visit the homes

of the sick and poor and sing and pray in those homes. This is one of the sources of blessing both to the church and community. This society is well organized and it works for the active life of the church. The Sunday evening service is sometimes turned over to the young people and after the preaching they at once take part in singing, reading of Bible passages, prayer and testimonies to the saving power of the Lord Jesus Christ.

Some of the young people that belong to the Christian Endeavor Society are not members of the church, and they have prejudices through ignorance and misunderstanding against the church. But they ask to join the Christian Endeavor Society only as associate members. In four cases since the beginning of the year they have out of their own accord and through their public profession become full members of the church!

The Sunday School is a very important part in the work of our church. At first we were at a considerable disadvantage in the lack of room for the six classes, now we are in our own Sunday School hall and these classes are well accommodated. From the superintendent down to the teachers and officers every one is a native. Many of the children that come are from families that do not belong to the church. The lessons are studied earnestly and the helps come from the Board of Publication and Sabbath School Work. It seems that every good reading matter is devoured by these child-

ren and this speaks well for their hunger and thirst for knowledge.Teachers' meetings are often held and the child problems among the natives of Metlakatla are discussed and weighed very carefully.

Among the agencies for good in the Metlakatla church is the Woman's Society. This society is composed of all the older women in the church and its special work is to do some sewing and make garments for the poor,to make visits and often care for the sick and helpless,to reclaim the erring girls in and out of the community,to gather small contributions for the help of those who go to preach in the camps,and to see to the preparation of foods for the church dinners or suppers.This society is organized and is under the general supervision and authority,like all the others,of the minister and session.

When I speak of the choir and orchestra of the Presbyterian Church of Metlakatla I speak of an organization that deserves credit and encouragement.This choir is only two years old,and yet in that space of time,through hard labor,it has done a good work.It sings and performs morning and evening in church.On several occasions it has presented sacred oratorios such as "The Lord's Anointed", "Esther", "The Messiah",and "The Holy City". When asked to do so it sings in the homes of the sick,and in the homes of the bereaved. When the Governor of the Territory,the Presbytery of Alaska,the Moderator of the General Assembly,came here,and on other similar occasions,this choir

gave performances that were acceptable and enjoyable. This organization speaks well of the work of the Presbyterian Church in Alaska.

My simple story of the work of the Metlakatla Church will not be complete without a few words concerning the Prayer Meeting of the church. This is an institution in itself similar perhaps, but only on a small scale, to any down town prayer meeting in any city. It takes place on every Friday evening. At first it was held in a large private house, now it meets in our new hall. It always has a good attendance of every variety of natives. One of the ruling elders is superintendent and he selects the speakers. The minister speaks but not always. The ordinary course of the meeting consists of Bible reading and speaking, of hymns, testimonies and prayers. There is usually a definite subject for supplication such as the sickness of so and so, the conversion of this one, the comfort of that bereaved person or the success of this or that missionary work.

Not only do the members pray but they try to act their prayer. The ~~evident~~ answers to the prayers of these gatherings have been many and comforting. Many a person ~~who has been~~ skeptical of the power of God as shown through the prayers of His people has been made to tremble and cry for pardon and peace in this very unheralded prayer meeting! Requests for prayers come from many natives outside of Metlakatla.

I wish to mention the visit of the Moderator of the General Assembly during the month of July. We all, every one of us, enjoyed his visit and we received many blessings and much profit from him. He greatly encouraged us and assured us the sympathy of the Church. He was entertained in one of the native homes, and everything was done for his comfort. The choir sang for him, and the orchestra as well as the town cornet band played for him. He was heartily welcomed, and the people expressed to him their appreciation for his visit.

The church has been much bereaved in the loss through death of some of its members. Among them was a life-member of the Session - a man of nearly eighty years of age. He somewhat exposed himself and he contracted the grippe that developed into pneumonia. He was a man of faith and for two years was the active superintendent of the prayer meeting.

Another one of the members of the church that went home was the younger of our own two adopted girls. This girl was eighteen and she joined the church when she was sixteen. She graduated from the Metlakatla Public School two years ago, and was in her second year in high school in the State of Washington when her ailment - leakage of the heart - got the best of her. We brought her home and in spite of all that was done for her she only grew worse. During the first part of December she took her

flight to that home of the redeemed.

Sadie was a good girl. She was a typical child of this northland. She was a lover of good books and music. She was preparing herself to be a school teacher like her older sister Marietta, and she was a girl that appreciated the Christian training of her parents. She early gave her heart to the Lord Jesus Christ, and was a singer in the choir. We made many sacrifices for her success in school, and now it seems that all went to nothing. Her books and musical instruments are about the house, but the child is gone. It is a very heavy and sad blow to us. We have had many sad experiences in this work since twenty five years ago, and this is the saddest of all. Our only consolation is in the thought that our dear girl died in Jesus Christ, and that we shall be with her again in that blessed home above. "Thanks be to God which giveth us the victory through Our Lord Jesus Christ."

There are many problems, hardships and victories in the Metlakatla work, and of these, or some of them, I shall speak in my next report, With many good wishes, I am,

Yours in the Master's service,

Edward Marsden

Metlakatla. Alaska.

Feb. 6. 1923.

My dear Mr. Banks:

I do not know what to say, but the Board must have patience with me and my work. I was going to inclose my full report to Dr. Marquis covering the time from May to Dec. 1922 but the mail comes and goes before I can have a chance to retain a copy of it. It will have to go separately. Our work is going on slowly but surely.

Yours sincerely

Edward Marsden

FEB 26 1923

Metlakatla, Alaska.
February 17, 1923.

My dear Dr. Marquis:

My people suddenly find themselves confronted with a threatening hardship this spring and summer and so they have requested me to go and confer with the Secretary of the Interior at Washington. I am leaving on a steamer going south this evening and after spending one or two days in Seattle will proceed to Washington. I have written to Mr. Banks and also Dr. Young at Juneau. There

is no time to ask for a leave of twenty or twenty-five days. I have arranged my work with the elders so that it will not suffer during my absence. After being in Washington and on the return home I want to see you and can run up to New York from Washington. My address in Washington will be care of Alaska Division, U. S. Bureau of Education.

I expect also to meet Dr. Hays in Johnstown, Pa., either going or returning.

I shall be glad to address Presbyterian gatherings anywhere while on this hurried trip for the good of Alaska and particularly McHatcha.

In haste, I am,

Yours very sincerely

Edward Marsden

MAR 14 1923

Alaska Division,
U. S. Bureau of Education,
Washington, D.C.
March 13. 1923.

My dear Dr. Marquis:

Owing to a number of unavoidable things that delayed me in Seattle, I have just arrived here this morning. I had a chat with Dr. Stone in Chicago while I was waiting for the night train last Sunday evening, and with Dr. Hays at Johnstown last night. I made it a point to get off and see Dr. Hays and was only with him two hours. I do not know when I can have a conference with the Secretary of the Interior but probably between now and Saturday the 17th. This is just to inform you that I have arrived here this morning, and as soon as I know definitely what to do, I shall write to you.

Yours very sincerely,
Edward Marsden

Address:
The Continental Hotel,
Washington, D.C.

APR 26 1923

Edward Marsden

King Kellogg

Metlakatla, Alaska.

April 17, 1923.

Rev. John A. Marquis, D.D.,
156 Fifth Ave.,
New York City.

My dear Dr. Marquis:

I have just returned from our anual meeting of Alaska Presbytery at Juneau and they have elected me to attend the General Assembly in Indianapolis. My plan is to leave here on about the 25th of the month and after visiting old friends in Spokane and Jamestown on the way east to spend about ten or twelve days among old acquaintances in Cincinnati before the Assembly meets. At the Assembly, especially on Sunday the 20th, I hope that I may have the chance to present the work of the Church in Alaska in one or two of the churches of Indianapolis. I do not know who to write to about this. Trusting that I shall meet you again and with good wishes, I am,

Very sincerely yours,

Edward Marsden

Edward Marsden

Address:
care Dr. Wm. McKibbin,
Lane Seminary,
Cinnati, Ohio.

October 19, 1923.

Rev. Edward Marsden,
Metlakatla,
Alaska.

My dear Mr. Marsden:

I enclose a letter received from the Rev. Rodney W. Roundy, Assistant Secretary of the Home Missions Council, which is inter-denominational organization of Home Mission Boards. I feel very certain there is some mistake about this and I wish you would write me fully all that you know about it, if anything, and also a statement of the history of the organization of the Presbyterian Church there. When I get this reply from you I will send it on to Mr. Roundy and also to the CHRISTIAN CENTURY. The CHRISTIAN CENTURY has been so persistent in misrepresenting the affairs in Alaska that it ought to be called down some time or other.

Sincerely yours,

JAM:ES

December 12, 1923.

Rev. Edward Marsden,
Matlakatla,
Alaska.

My dear Mr. Marsden:

I thank you very much for your letter in reply to the unjust attack of the CHRISTIAN CENTURY. I have sent your letter to Mr. Roundy of the Home Missions Council, and I am sure he will appreciate the conclusiveness of your statement.

This is not the first time the CHRISTIAN CENTURY has attacked our Board on account of its work in Alaska. A year or so ago they attacked us for going into Wainwright in competition with the Episcopalians. I wrote the CHRISTIAN CENTURY at that time and explained that neither the Presbyterians nor the Episcopalians were at Wainwright and that one of us ought to go. (Since then we have established a mission there and by agreement with the Episcopal Church the Board clearly stated to us that it was not within their territory and they could not occupy it.) The editor of the CHRISTIAN CENTURY did not publish my letter and after six months wrote me that so much time had elapsed since the matter had come up that it had better rest. The paper is wholly untrustworthy in its statement of facts relative to overlapping.

Last night I was in Washington and had a conference with the head of the Education Bureau for the U. S. Government, under which Mr. Lopp works for Alaska. Dr. Tigert stated to me very distinctly that the Government did not sympathize at all with the position of the Duncan trustees and that he himself would regret very much to see the Presbyterian Church removed from the island. I assured him, of course, that we had no such intention of taking any such step. We all appreciate the great work you are doing for your people there.

Praying the blessing of God upon you, I am

Very sincerely yours,

JAM:ES

Report of (name of worker) Edward Marsden ... For Month of January ..., 1924. At (name of field) McKahatla, Alaska.

Type of Work (check which): Organized Church, Unorganized Preaching Point, Neighborhood House, Mission Sunday School.

Synod Washington ..... Presbytery ... Alaska ..... County ..... If in country, nearest town ..... is ..... miles distant.

SUNDAY SERVICES	FIRST SUNDAY		SECOND SUNDAY		THIRD SUNDAY		FOURTH SUNDAY		FIFTH SUNDAY		TOTAL		
	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering Local Exp.	Offering Benevolence
Morning Service:	157	8.00	160	7.95	86	4.35	170	-			593	19.00	40.00
Afternoon Service:													
Evening Service:	220	16.50	115	4.35	170	-	240	17.80			745		
Sunday School:	90	.80	102	.96	120	1.06	90	.70			402		
Young People's Meeting:													
Other Services:													
TOTAL											1740	19.00	40.00

GIVE ATTENDANCE FOR EACH ACTIVITY. (Indicate Sundays by drawing a circle around the date.)

WEEK-DAY ACTIVITIES	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Total
Wed. Service & Thi. Sw. P. Meeting		65		43												71		50					66		58					55		408
Woman's Missionary Society																																
Ladies Aid Society																																
Meeting for Men																																
Meeting for Young People																																
Meeting for Girls																																
Meeting for Boys																																
General Social Meeting																																
Choir, Orchestra, etc.								32		30					26		26					26		26					32		32	230
Week-day Religious Instruction																																
Other Activities																																
Leaders L.S. Teacher Study					4							3							4							5						16
Total Attendance																																
Pastoral Calls	2			1	1			3	1	2					2	1	1		1		2		2		1				1	2	2	24

MEMBERS RECEIVED DURING MONTH

On Confession ..... 1 .....

By Letter ..... —

PRESENT MEMBERSHIP

Church 201

Sunday School 157

Total Number Families ... 99

FINANCIAL

Did church promptly fulfil its monthly obligation to you for salary? ..... —; its other financial obligations? Local Expenses, Yes.

If you are also reporting on other blanks for other points served, name them here:

.....

.....

☞ SEE OTHER SIDE FOR DIRECTIONS — REPORT FOR ONE CHURCH ONLY ON THIS BLANK

TO MISSIONARIES—Please Note:

1. To facilitate the prompt payment of salaries, the Board permits workers to file their vouchers on the 15th of each month for which salary is due. The monthly report, which is required to be submitted *with* the voucher, must necessarily be for the previous month, that is, the voucher for May salary will be filed with the report for April, and subsequent months in the same manner.

2. Community and lay workers will report only those activities for which they are personally responsible. Where there is a staff engaged in one enterprise with which the Board is cooperating, the pastor or head-worker will make a total and inclusive report of all its activities for the month.

3. If a missionary regularly serves more than one point, he will fill out a blank with salary voucher attached *for one church only;* another blank without voucher should be used for each other organized church served. Unorganized points served should be reported for on the blank used for the organized church to which they are most nearly related. The blanks without vouchers should be mailed in the same envelope with the voucher-report.

MONTHLY NARRATIVE

While a statistical report is important in showing the program of the work, its range of activities and the attendance thereon, it can neither embody the real spirit of what is going on nor do justice to the work and workers. Accordingly, please write below a brief statement each month telling of any particular problems faced, new developments, special occasions and incidents of encouragement. This material will be of help, also, to the Board's Educational Department.

In spite of the hardships of the times the holiday season has brought to us much joy and spiritual blessing. The storms have a great deal to do with the attendance of all our services. There have been six large union services held in the church on account of native visitors from Nekaluktla, British Columbia and these services are not recorded. The Choir has taken two gospel singing trips to Ketchikan and has also cheered many by singing in some of the homes of the town. Our Church has more and more brought cheer and many blessings to the whole community. Although everything seems to be moving in very nicely, yet the minister feels the ~~the~~ heavy burden of the indebtedness of the new church building plant and improvements. The members are mostly working people that depend on what they can find to do and on their fishing and they are doing their very best to push the work forward. But the money indebtedness of the church is a burdensome worry to the minister. However we praise God for all His mercies to us.

Report of (name of worker) Edward Marsden ... For Month of March ..., 1924. At (name of field) Metlakatla, Alaska.

Type of Work (check which): Organized Church, ~~Unorganized Preaching Point, Neighborhood House, Mission Sunday School~~.

Synod Washington ..... Presbytery .... Alaska ..... County ..... If in country, nearest town ..... is ..... miles distant.

SUNDAY SERVICES	FIRST SUNDAY		SECOND SUNDAY		THIRD SUNDAY		FOURTH SUNDAY		FIFTH SUNDAY		TOTAL		
	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering: Local Exp.	Offering: Benevolence
Morning Service:	63	4.00	44	2.05	52	2.60	56	2.40	61	2.15	276		
Afternoon Service:													
Evening Service:	81	4.25	68	2.60	~~54~~ 54	~~6.30~~	68	3.15	72	3.10	363	57.00	29.60
Sunday School:	40	-.55	47	-.60	~~54~~ 54	~~6.30~~ -.55	42	-.50	40	-.40	223		
Young People's Meeting:													
Other Services:													
TOTAL											862	57.00	29.60

GIVE ATTENDANCE FOR EACH ACTIVITY. (Indicate Sundays by drawing a circle around the date.)

WEEK-DAY ACTIVITIES	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Total
Prayer Service + Yr. P. Pr. Meeting					30		27					32		28					36		31					19		28				231
Woman's Missionary Society																																
Ladies Aid Society																																
Meeting for Men																																
Meeting for Young People																																
Meeting for Girls																																
Meeting for Boys																																
General Social Meeting																																
Choir, Orchestra, etc.				21							10							14							11							72
Week-day Religious Instruction																																
Other Activities																																
Total Attendance																																
Pastoral Calls	1		2		1	1	2			1		2	1		2		2			1	1	1		1	1	1	1	2	1	Std 95		303

MEMBERS RECEIVED DURING MONTH

On Confession .....

By Letter .....

PRESENT MEMBERSHIP

Church 201

Sunday School 157

Total Number Families 99

FINANCIAL

Did church promptly fulfil its monthly obligation to you for salary? — ; its other financial obligations? Local Expenses + Benevolence

If you are also reporting on other blanks for other points served, name them here: .....

☞ SEE OTHER SIDE FOR DIRECTIONS — REPORT FOR ONE CHURCH ONLY ON THIS BLANK

TO MISSIONARIES—Please Note:

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3. If a missionary regularly serves more than one point, he will fill out a blank with salary voucher attached *for one church only;* another blank without voucher should be used for each other organized church served. Unorganized points served should be reported for on the blank used for the organized church to which they are most nearly related. The blanks without vouchers should be mailed in the same envelope with the voucher-report.

MONTHLY NARRATIVE

While a statistical report is important in showing the program of the work, its range of activities and the attendance thereon, it can neither embody the real spirit of what is going on nor do justice to the work and workers. Accordingly, please write below a brief statement each month telling of any particular problems faced, new developments, special occasions and incidents of encouragement. This material will be of help, also, to the Board's Educational Department.

The month of March finds the work of the Metiakatla Church in a very trying position. The members are faithful but money and securing means of livelihood are so very scarce. We have had very much relief work done among the members and among many others in the community. I will not discuss the causes of the unnecessary hardships in Metlakatla. I wish to testify that all things work for the good of God's people. All the services, meetings and Bible conferences in the church have been well attended. The Salvation Army, for over a year, has ceased its activities here and I do not know if the same will start again in the future. The adherents to the Salvation Army attend all our services when they feel quite at home with us. There have been seven conversions to the Lord Jesus Christ during the month. The Church continues its practice in "the Holy City" and hopes to aid the cause of Christ by rendering it in many of the native churches farther north some time during the year. Some of the conversions that have been brought about here have been done through the helpful and fine singing of the Choir of our Church.

(Copy)

Metlakatla, Alaska.

January 20, 1931.

Mr. Ferrel E. Brems,

L.D.S.Missionary,

Ketchikan, Alaska.

My dear Mr.Brems:

Your letter of the 14th instant reached me yesterday in the weekly mail from Ketchikan. I wish also to acknowledge the receipt of The Book of Mormon which you kindly presented to me through the same channel.

There are something like over fifty radios in this native town, and some of our people have heard your lectures concerning your ideas of the origin of the native races on this western continent. In discussing these things among ourselves we find that we are very far apart from you on this imaginary and visionary topic. And more than this,we are not very much concerned whether or not we have come from the lost tribes of Israel. Suffice it to say that we are today citizens of the Republic of the United States of America, lovers of the only Holy Book in existence and humble followers of the Lord and Saviour Jesus Christ.

Soon after I graduated from college in Ohio in 1895,my attention was called to the Mormon religion. I looked into this subject as I did the others. To make my tale short,since I found out that in the State of New York in 1830,the three men,Cowdrey,Whitmer and Harris,who acted as the secretaries and true witnesses of the founder of the Mormon religion,had publicly declared later on the whole thing to be a deceptive and fanciful story, and since I learned also that the founder himself had fled from place to place toward the west and

finally passed out of this life in the way that he did, the whole subject did not, and at the present does not, appeal to us.

With a feeling of respect for your frankness and zeal, I wish to assure you that we as native Christians living along the shores of Southeastern Alaska are quite happy and content to be under the spiritual guidance of the Presbyterian Church in the United States of America. We sympathize with the bulk of the Mormon people today. We wish them the grace, the truth, the life and the salvation as these things are found in Jesus Christ, and in Him alone. Thanking you for your kind wishes about the prosperity of our work here, I am,

Very sincerely yours,

(signed) Edward Marsden

Presbyterian Minister

(Copy)

Ketchikan, Alaska.
Jan. 24, 1931

Rev. Edward Marsden,
Metlakatla, Alaska.
Dear Rev.Marsden:-

The purpose of this letter is not to invite any argument but rather to give occasion to a wholehearted and unprejudiced investigation of The Church of Jesus Christ of Latter Day Saints.

Seemingly you have been misled as to the tenets and origin of this church of which I represent. I do not doubt your sincerity in some of the statements you made in your letter but I know them to be erroneous, and would like to give you some facts of the case. In doing this I do not wish to cause any hard feelings, for that is far from our purpose in being here. In fact we receive the following instructions in leaveing Salt Lake City for our mission fields. "Portray the excellencies of the Gospel, but never ridicule the religious beliefs of others. Impute sincerity of mind and purpose to other men as you claim it yourself."

With reference to the radio addresses you said: "Some of our people have heard your lectures concerning your ideas of the origin of the native races on this Western Continent," ********** an, "imaginary and visionary topic." Did you hear the addresses, especially the first of the series? If you did, then surely you cannot say that the historical facts and theories are ours. The first talk given over the radio began: "It will be my purpose to state historical facts ~~xxxxxxxxxx~~ ~~xxxxxxxxx~~ which I have in my possession, concerning the aborigional American civilization." ****** I shall take facts as they are stated in the Book of Mormon and provr by Indian tradition and by archaeological discoveries that the Book of Mormon is an authentic history." The subsequent addresses on that subject were the compilation of Book of Mormon references together with outside evidence from men who have received conspicuous public recognition for their discoveries along that line; such as Prescott, Baldwin, Bancroft, and many others. And let me say that their discoveries have not only not conflicted with statements of the Book of Mormon but borne them out in a remarkable way, and have created a hormony that imposition could not achieve. You understand then, that the subject is not 'our ideas' mainly and is far from imaginary and visionary.

The principal topics we have treated have been these: First;That America was once peopled by a colony who went from Asia at the time of the confusion of tongues, when the inhabitants of the earth undertook to build the Tower of Babel; and that ~~xxxx~~ these colonists and their decendants flourished for a period of some sixteen or seventeen centuries, being a highly civilized race, but finally became extinct. Second; That America was again peopled, this time by a colony of the Hebrew race which came from Jerusalem 600 years B.C. That they observed the law of Moses, had a record of the creation, the flood,etc. Third; That they too developed int a great and highly civilized commonwealth. Fourth; That they had a knowledge of the Coming of Christ, and that He appeared unto them and taught them the Gospel. Fifth; That terrible convulsions and destruction of life and property took place at the time of Christ's crucifixion. Sixth; That a remnant was left of these people, and after extensive internal wars, and that they were the forefathers of the present American Indian.

As I have stated,these topics extracted from The Book of Mormon

are all confirmed and corroborated in the annals of modern exploration and research. For your benefit and knowledge of this now current subject, I refer you to the following; Chambers Encyclopaedia; American Antiquities; Adair's, History of the American Indian;Historia Universal de Nueve Espania; North Americans of Antiquities; Prescott's,Conquest of Mexico; Baldwin's,Ancient America; Bancroft's, Antiquities of Mexico.

You say that you are not much concerned whether or not you are of the tribes of Isreal. Shouldnt you look with modest pride upon such a title as, "Of the tribe of Joseph, of Ephrium?" Recall that Jacob in blessing Ephrium, Genesis 48, prayed; "Ephrium shall be greater nation than Manassa; his seed shall become a multitude of nations." And Jacob set Ephrium before Manassa. Read also the acedamis blessing Isreal pronounced upon the head of his beloved son Joseph. If you be the progeny of Joseph as the Book of Mormon declares, then isn't the blessings falling upon that tribe well worth claiming? There are imperial potentalities there for you and your people. The blessing is quasi-important, because Paul uses it as an example in his discourse on faith in Hebrews 11.

You again display the fact that you are not well informed when you say that Cowdery, Whitmer, and Harris, the three witnesses had publicly declared the whole fabric of Mormonism to be a deceptive and fanciful story. Space will not allow me to give a full account of the lives and characters of these three men, but from facts I place an estimate, which is above reproach,upon their characters and their credibility as witnesses, their reputation for honesty, integrity and stability.Furthermore these men never denied their testimony of the ~~truthfulness~~ truthfullness of this work,but stuck to them unto death.Their testimonies are vindicated and are now in the archives of the church.

I would like to go into detail on the life of Joseph Smith,but cannot do so here,so send to you under seperate cover a little pamphlet of Joseph Smith's own story. Read it, it won't hurt you,and I believe that you will see in it a parralel to the persecutions that Paul received after his conversion. Note too,that Paul makes reference to the death of thoes who seal their testimony with their own blood. "For where a testament is, there must also of necessity be the death of the testator.For a testament is of no strength at all while the testator liveth." Heb.9:16.

Joseph Smith's testimony is now in full force,so before passing judgment,you better investigate further lest you be found fighting against the Saints of God. Joseph Smith could have compromised and had a peaceful life,but instead he went "like a lamb to slaughter" and that in early manhood. Thus he was preserved to us ever young, full of optimism for the future, full of dissatisfaction for the past.A vigorous leader! He wanted to live as any human being who could look far down through the years seeing many pleasures to enjoy,much work to do.Yet he was not afraid,and died with 'a conscience void of offense toward God and man.' Is that an ignoble death? I think not!

In conclusion I would like to ask you a question or two. If you do not believe that you are of the tribes of ~~Israel~~ Isreal as some of the greatest historians, ~~archaeologists~~ Archaeologists and scientists have proven conclusively, and as the written history of your people, The Book of Mormon states, then when and where did your progenators come from? Another, Why should you sympathize with a people who are so bounteously receiveing the blessings of the Lord and enjoying His spirit

in such rich abundance? By their fruits ye shall know them. Can a man gather grapes of thorns or figs of thistles?

You do not believe the Book of Mormon to be the word of God, but why not open your mind to receive more of the revelations of God. Read the last chapter in the Book of Mormon and then put ~~xxxxxx~~ to a test the promise made there by the prophet Maroni, if you do this then I am sure that you will have opened to you avenues of higher enjoyment.

May God bless you in the quest, if you be desireous of seeking more light. I am

Yours respectfully and sincerely,

(Signed) Elder Clinton M. Taylor,

P.S. Mr. Brems being busy in typing Radio addresses ask me to answer your letter in his place. I am laboring here with him in the same work.

(Copy)

Metlakatla, Alaska.

January 30, 1931.

Elder Clinton M. Taylor,

L.D.S.Missionary,

Ketchikan, Alaska.

My dear Mr.Taylor:

Yours of the 24th instant reached me here on the 26th. In our very busy work here I am reluctant to answer your long letter since my answer will draw forth from you and your co-workers further statements of your religious beliefs, and pointing out to me my errors in regard to the things which you consider to be true.

If your aim is simply the diffusion of educational information pertaining to the mere theories of how this western continent was first peopled, and so forth, you are very welcome to whatever hearing you may secure among our people here or elsewhere in Alaska. But I gather from your two letters that that is not the principal aim of your mission here. You are here to"portray the excellencies of the Gospel", and by this I understand you mean the Book of Mormon. Your portrayal of this will bring conversion to our hearts and lives; we to abandon our own faith, work and Church,and then adhere to the Mormon cult.

On this very point we come squarely face to face with you and your fellow missionaries. We know of no other Gospel than that of Jesus Christ, our only Lord and Saviour. We accept no other foundation to our faith and Christian life than the Holy Bible containing the Scriptures of the Old and New Testaments. On this very point we use no play of words. We are not subject to suggestions of doubt, change or compromise on the subject. We say with Martin Luther, here we stand,we can do no other,may God help us!

No one,not even the humblest nor the most ignorant of our people, ever doubts for a mement that the Father in Heaven has created us as He has done all other things. But how and when our ancestors first came to this western world in the remote past is an unknown subject, and one that does not concern us any today. It is enough that we are privileged to live and become citizens in the land of George Washington and Abraham Lincoln.

And supposing, as you are careful to state as if it is an historical fact, that we did come from the lost tribes of Israel, what do we gain by this? Absolutely nothing. It has not helped the primitive races since the western world was discovered. It will not right the wrongs committed on the redman since over 400 years ago.

There is an element of humor in your contention.If,as you say, we are direct descendants of the Israelitish patriarchs, yoyr Book of Mormon will be considered by us as a fictitious and idolatrous production. No sane Jew can look upon such a book as of any divine origin or a guide to godly faith and life.

We sympathize with the bulk of the Mormon people for they need the truth as it is in Jesus Christ, the only Saviour of mankind.Their lack of this truth brings on themselves misfortunes that are shown in human judgments. The Congress of the United States has several times dealt sternly with the Mormon Church for its law violations. Once one of the States in the Union issued an order of extirmination against the Mormon Church for its immoral practices.

I do not wish to be drawn into any useless controversy with you. You refer me to some of the authoritative works. You have misspelled some of your words, especially the name of the celebrated historical treatise in Spanish of Bernardino de Sahagun, the

"Historia Universal de Neuva Espana". I venture to say that if the authoritative works, you have referred me to for my benefit and knowledge which, you assert, confirm and corroborate the statements in the Book of Mormon, were familiar with you, you as a learned man would not consider such a book as the Book of Mormon as of any divine origin, neither
~~neither~~ is it an authority on matters of history. ✠

Very respectfully yours,

(Signed) Edward Marsden

Presbyterian Minister

MAR 28 1931

Metlakatla, Alaska.

March 16, 1931.

Rev. Andrew J.Montgomery,D.D.,

156 Fifth Avenue,

New York, N.Y.

My dear Dr.Montgomery:

I have received your letters and various pamphlets and papers on Mormonism and I wish to thank you for them.They are the things I want and I shall make good use of them.They give me correct knowledge of the subject,and they set me right on some of the small points in which I was doubtful.No,we do not advertise these Mormon missionaries among our people here and in the nearby settlements.But I give very earnest warnings to our people against the cunning talks and methods of these men.

These Latter Day Saints have again written me a long letter.I have not yet answered them,and I hardly think that I will answer them.But if they should write once more then I will be obliged to give them a strong reply.These men have not only written letters to me,but they have tried their best to influence some of our people living in Ketchikan.

At our annual meeting of Presbytery at Sitka on the 8th of next month I shall bring up in the discussions this unexpected source of danger to the spiritual welfare of our people along this coast.I only wish that I could be allowed to visit sometime this spring the principal native towns of the coast so I can warn all our people.I write to them, but they do not fully realize the danger at their very doors.

I was very sorry to learn of Dr.Donaldson's death.He and I chatted for a long while on the subject of the Board's work up here at the meeting of Synod at Aberdeen,Washington,last July.He asked me many questions and he seemed to be pleased to listen to my answers.

Yours very sincerely

Edward Marsden